

THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



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CONTENTS

One More Chance	31
Wm. R. Siegart	
Blessings of Belief	33
C. Irving Benson	
Looking at Death	34
William J. Krutza	
Editorial	36
Think on These Things	
Wrong Number	
Church Methods	37
Go Quickly and Tell	
Vacation Schools	
Family Life Study	
Great Truth	
Sermon Sonnets	
Tape Recorder	
Problems of Aged	
Slang Phrase	
Farm Museum	
Religious Boom	
Grow Old Youthfully	
Fund Raising, Nygaard	
Sermons	41
Voice of God	
Norman H. Snaith	
Doing the Hard Thing	
J. Itbel Jones	
Keepers of Sacred Flame	
Cecil C. Urch	
As the Twig Is Bent	
Robert T. Raines	
Illustrations	50
Book Reviews	51
Topical Index	53
Buyers Guide	54

The EXPOSITOR
and HOMILETIC REVIEW*A Journal of Practical Church Methods*

ONE MORE CHANCE

William R. Siegart

THE PASTOR'S sermon had been on the second *chances* God gives to us.

Next day, a physician came to see the pastor. "Ten years ago," said the physician, "I read about a brilliant surgeon being killed by a drunken driver. That started me thinking whether a man would have to give an account to God for his life. After a while, I came to the conclusion that a man's soul surely will have to face *up to things left undone*, and to the things *sinfully done*. Then I wondered, when I had to face The ETERNAL, what would be the most merciful judgment *HE could give*."

Then, the physician explained it like this: "It would be as if The Eternal should say, 'Son, I have considered your case, and have decided to do this: I am going to give you a chance to go back and live your life over, knowing from the beginning what you *know now!*'" As the physician's face seemed to light up, he continued, "Like a flash it came to me that this was exactly what God's mercy was granting me in letting me live that day I was just beginning. At least, I had that *one day* more and I was determined to live it as though I were *starting over*, knowing what I know! Well, I was 60 years old then. I am 70 now. And these have been the *greatest years* of my life. For, I have lived every day in that spirit!"

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HUGH C. TUCKER

One of the great Christian servants of humanity, the Rev. Dr. Hugh C. Tucker, formerly Secretary of the Brazil Agency of the American Bible Society, died on November 4 in his one hundredth year at the home of his daughter, Mrs. L. A. Estes, Media, Pennsylvania.

Dr. Tucker, a young circuit-rider preacher from the hills of Tennessee, began his foreign career as pastor of the American Church, Methodist, in Rio de Janeiro, 1885, when that country was ruled by an Emperor. Gifted with a warm, sanguine, friendly temperament, clear thought, and practical vision, he had an astonishing record of service to the country. It was his alertness that brought to Rio the first effective efforts to control the scourge of yellow fever. This was followed by similar stimulation of treatment of tuberculosis and of leprosy. The Seamen's Home, the People's Central Institute—a remarkable social settlement—the first public play-ground, the American Lending Library, the Rio Young Men's Christian Association, the Evangelical Confederation of Churches, the Sunday School Association, the Brazil-United States Institute all owed in large measure their origin to his initiative and support.

He gave himself liberally to the interests of his church, the Methodist, in Brazil. Even after his retirement he was engaged in some sixteen enterprises and kept active participation in some even into his nineties.

These multiplied activities meant no reduction in his work for the Bible cause. His early years saw pioneering distribution journeys by canoe and mule-back, facing both hardship and danger. During his long term of 47-years of service, he saw the circulation of Scriptures multiply by twenty. At his inspiration a handsome and serviceable Bible House was erected in Rio in 1933. In 1934, he was awarded the high order of the Southern Cross by the Brazilian Government.

DYNAMIC CHRISTIANS

There is not a problem confronting our nation that will not yield itself to a sound solution, if Americans come to live in love and confidence, one with another, knowing they have the strength in the love for Jesus Christ. It is a wonderful thing to be an American; it is a greater thing to be a Christian. But let us be *dynamic* ----

CHRISTIANS

*Governor Arthur B. Langlie, in Mar.
5, 1957, Christian Economics.*



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BLESSINGS of BELIEF

C. IRVING BENSON

IN THE long run what any society becomes depends on what it believes or disbelieves.

There is a tendency in people brought up in a creedless atmosphere of this age to accept uncritically the greatest of all heresies--that it does not matter what a man believes so long as he behaves.

It matters a great deal to a Christian in Hungary or in Russia that his totalitarian masters believe his religion to be a danger to the State. It matters vitally to the community whether a Jew holds the great truths of his religion.

Belief is the foundation of society, of commerce, and of all else. There is truth in the saying, "Morality is the true religion." But it is wrong to say this glibly if we imply that it denies any relation between belief and action.

I know that it makes a vital difference to me whether I believe the simple words of Jesus of Nazareth--believe that He was right in what He taught about God and the value of personal life, the spiritual world and the power that comes through prayer.

It certainly matters whether we believe with Jesus that "a man's life consisteth not in the abundance of the things which he possesses."

I have just read a new book--"The Blessing of Belief"--by the Rev. Gordon Powell. (Hodder & Stoughton) in which he tells of young Dick who said to him: "I want you to tell me what I ought to believe, and why. My parents were good people, but they never go to church. I got no religious training at home and only a smattering at school. I think I've always believed in God in a vague kind of way, and I admire the teaching of Jesus but I have to admit that I know mighty little about Christianity really."

This talk led Mr. Powell to give a series of addresses on such topics as "Why Believe in God?" "Why Believe in Christ?" For the most part, they followed the artic-

les of the Apostles' Creed.

When Dr. R. W. Dale, of Birmingham, was a young man, a middle-aged minister said to him in a friendly way, "I hear that you are preaching doctrinal sermons to your congregation; they will not stand it." Dale replied, "They will have to stand it."

And here is the Rev. Gordon Powell preaching to his congregation in Sydney on the cosmological and teleological arguments for the existence of God and apparently they like it. He does it, of course, with engaging simplicity and clarity.

They used to tell of an old Scotch body who went to hear a famous preacher and complained afterwards that she did not regard him as a great preacher because she could understand every word he said! Mr. Powell has a simplicity that is attractive and illuminating.

Many forces, he says, have been operating in this atomic age to create a new respect for the Bible and for orthodox Christian teaching. There is a new intellectual climate which encourages those who claim to live by reason and common sense to accept the doctrines of the Christian Faith.

This wise, guiding little book will help many questing pilgrims to find the blessing that comes through believing.

What many people are asking is not only what to believe but *how to believe*.

Can a man help what he believes? Indeed, he can! Jesus commanded men to believe. That may seem strange. He did not say, "It is a good thing to have faith"--but "Have it! Have Faith in God."

Christ's command to believe takes us to the very heart of believing. Faith is not only in the region of the mind or feelings, it resides in the will. The condition of faith is the *will to believe*. A man's mind does not always represent his true self.

Belief is an act of the will. It involves, not merely, "I will believe this--" That would be an unfinished sentence; it involves the next step, "And I will act accordingly."

MOST MEN are unprepared for DEATH, not from the view-point of being unprepared for life after death themselves but because it seems to THEM that what was reality in friendship for them has *now ceased*. Death, to most people is a great catastrophe because it disrupts our plans, activities, and our ambitions.

LOOKING at death

WILLIAM J. KRUTZA

TO OUR eyes and ears comes the news of the death of some famous or infamous person. Along with this news are the records of death that have vital meaning to our lives, the deaths of relatives and friends. Death shocks us, it upsets our thinking, it cuts deep into our emotions.

Men resist death like a plague, but regardless of our resistance, death plagues all of humanity. No one long escapes its mystifying powers. Everywhere men are in a continual battle against this enemy who seems to be no respecter of persons. Wherever we go we find people in pursuit of plans for *keeping alive*. Regardless of political, social, cultural, or religious backgrounds, men desire to *avoid death*.

If death was the termination of life, the above attitudes would be fully justified. If there is no future life after the "valley of the shadows" then men should wail when sickness strikes because it could lead to the *end* of everything. But death does not terminate life, it is the *doorway* through which we pass from this limited existence into a much larger and richer *LIFE*.

For the person outside of Christ, who has never been BORN AGAIN the thought of DEATH - and the future life in hell should cause trembling and fear. Such a person on this earth is far better situated than he will ever be in eternity *without* Christ. At least, he can enjoy the material benefits of the earth and the companionship of a few friends. In hell he will have nothing that is enjoyable. May such a one come NOW and become a Christian by personal faith in Jesus Christ.

For the Christian, death is the *grand beginning of a richer, peaceful life*. He should never be *afraid to die, or fear, or become*

emotionally overcome, when his relatives and friends leave this earth for the heavenly home!

Many Christian funerals have degenerated into times of sorrowing equal to those mourned by those *who have no hope*. Few are the funerals at which one dares rejoice that the loved ones have gone home to be with the Lord. The usual is to mourn, cry, and even become hysterical to show how we "miss" the departed. To suggest that the Christian funeral should be a time of rejoicing, rather than a time for tear-wiping, would put a person making such a suggestion in the realm of fanaticism.

Why do Christians mourn in excess at the death of loved ones? The only answer seems to be that the loved one is *too much* a part of our attachment to things of the earth. We can become so attached to others that they mean more to us than our Lord means to us. We can worship others in the place of our wonderful Redeemer. We can substitute our loved ones for our God, giving them first place in our lives and in our devotion. When death breaks our attachment, we are left comfortless because we are left outside of any personal friendship, even with the Lord who made us. When death comes, we act as if God is taking all of the enjoyment of the earth from the earth. In doing this, we almost accuse God of not knowing what is right for us. Why did this happen to me? Rather than seeing it as God's wise plan and providence, we turn to the *little* that we have here on earth with a grumbling and mournful spirit.

This attitude toward death can only be reversed by a *reversal in our attitude toward God*. When we put Christ back on the throne, in place of our *selves*, our philosophies, and our loved ones, our attitude toward death will not be that of a rebellious, withdraw-

First Baptist Church, Galva, Illinois



ing mournful spirit, but that of a spirit which is able to say, "Nevertheless, not my will, but *Tbine* be done."

If there is sin in the life this will also influence our view of death. It will keep us from any desire of being "absent from the body and present with the Lord." Sin always keeps us looking earthward, it does not want to face its Judge. For those who harbor unconfessed sins there is a *sting* in death. "The sting of death is sin." For them there is no longing to see their Saviour. Many Christians shall experience the sting of death because of unconfessed sin, or because of selfish practices. The victory over death is found in the victory over *self* and *sin*. The victory over death is a great living reality as we experience a daily victory over sin through the blood of Jesus Christ. As our assurance of heaven is made stronger through the practices of repentance and faith, so also is our victory over death made more vivid. Victory is not in the *self*-life being improved, but in the *life* found when we submit to Christ.

How should a Christian live toward death? First, he should realize that he, his family, and his friends are some day going to face death. He should not mourn as one having no hope! The dead pass through the veil, the curtain, the film, which separates the mortal from the immortal, the corruptible, from the incorruptible. If the Lord tarries, we too shall pass this way, we too shall answer the call to come home to enjoy the *palaces of eternity*, the *mansions* prepared for us. Should we begrudge such an elevating experience that others are having? Should we begrudge such an elevating experience that others are having? Should we misinterpret God's call for them as interference in our welfare?

Second, the Christian should praise God that the loved one has been released from the pains, heartaches, disappointments, and diseases of this world. He is now present with the Lord "which is far better." If we accept the Bible as the inspired Word of God, we must also accept this position, concerning the present condition of those who have died in the Lord.

Third, the Christian should renew his dedication to the unfinished task of world evangelism. Herein lies the secret of overcoming *loneliness caused by the absence of the loved one*. The Christian should busy his mind, body and soul with bringing others to Christ rather than pitying himself because God has taken from him someone dear. God often uses the death of those close to us to bring us to a spirit of dedication for our share in His work. Possibly God is calling you to take up the work that was begun

by the *departed one*. Perhaps God shall use you to build upon the foundation that was laid by your loved one!

Fourth, the Christian should rejoice because God's will is *being done*. Not that we should be fatalistic in saying, "Nothing could be done about it, it had to happen that way," but that we accept with joy the *will of God for ourselves and for others*. We should try to view what Divine purpose was accomplished in the calling of the loved one home. It could have been that God didn't want the person to suffer any longer. It could have been that God wanted you to exemplify to many unbelievers the peace and power of God which is able to sustain you through the comforting ministry of the Holy Spirit. It could have been that God had another person, possibly you, to take up the work of the deceased, or establish a new witness in his or her place.

Looking at death through true Christian eyes of *FAITH*, leads us to look unto Jesus, lean upon the everlasting arms, and trust Him who *doeth all things well*. Let us remember that even through death "all things work together for good to them that *love God*, to them who are the *called* according to his purpose."

Through adequate preparation, having our eternal peace settled through the blood of His cross, and our temporal peace settled through His abiding presence in the Comforter, we can face death with serenity of mind and soul. We can meet death as a challenge of the trustworthiness ascribed to the power and presence of God. We can then claim the *victory* over life's dark hour by *faith* in the *Light of the world*! We can look at death as an hour of great blessing and *VICTORY, both in the life of the deceased and in our own personal experience*.

By the grace of God, let us see death as the *entrance* into a larger, more wonderful life for ourselves and for others. Then, and only then, will we have a true Christian-concept of this *GLORIOUS HOUR*. Then, and only then, shall we have the *peace* and *power* to testify to the world that "yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." In every hour of loneliness, a new Friend is ours: "*Thou art with me*." He fills our hours with *His* peace. He leads us to see death as only an *experience in life*, an experience for which our hearts long.

Meditations from a Prison Cell

This worthy handbook, written in a communist prison cell, by F. Olin Stockwell, may be secured from the Upper Room, 1908 Grand Ave., Nashville, Tenn. It is worthy of study and contemplation.

The Editor's Columns



THINK ON THESE THINGS

GEORGE L. GREENE

OME years ago when the flames of energy and thrill of adventure were burning high I became a mountain climber. Not the high dangerous mountains that are on speaking acquaintance with death, but the nice low ones, the gentle mountains of New England. I suppose that a veteran mountain climber would sneer at these "hills," nevertheless they do require energy to climb and there is real adventure awaiting anyone who makes it to the top! It is a thing of beauty and awe to stand on the dome of a great mountain and be thrilled by the beauties that God created. The silver ribbon streams, the small mirror lakes, the rolling checker-board fields, way below and all about the jagged peaks of the competing mountains, creating a tidal-wave of humility rolling through the soul. It is always good to climb a mountain to cleanse the soul of pride and arrogance.

Humility is one of the first principles of the teachings of Christ and one of the most difficult to follow. Some of us have an altogether wrong interpretation of humility, for we have followed too closely as truth the caricature of humility: a Mr. Milque-toast dodging the various pieces of kitchen-equipment thrown at him by his wife. One thing is sure, humility is not weak nor subservient. To understand humility, it is well to know the opposite is arrogance, pride, and haughtiness, conceit, insolence. One who can be described in these terms falls far short of the Kingdom of God and goes on through his days without understanding the true reason of life.

The law of life bears out the truth, — "Blessed are the meek for they shall inherit the earth!" When have the arrogant in the long run ever inherited the world? Name the great empires; now all that can be said of them is that they are useful in keeping the archeologist employed.

We are a powerful nation but if this should lead us into a proud, self-contained isolationism, or into a proud aggressive imperialism, how long would we last? We too would keep the archeologist of the future busy.

We do not admire insolence, arrogance, or pride in nations nor in individuals. If

we do not wish to inherit misery, cruelty, bickering, jealousy and hatred, then we must accept Christ's teachings on being humble before God and man.

If you have a chance this coming summer, climb a mountain; it will be good for your soul!

Park Ridge, Illinois

WRONG NUMBER

RICHARD BRAUNSTEIN

ELLO, is this the Paragon Works?" He had the wrong number. He did not know that he had the parsonage. He was trying to get someone else. But that is what he asked, "Is this the *Paragon Works*?"

He was told that this was *not* the Paragon Works. We do not claim to manufacture *paragons*, either of virtue or usefulness. Our ideals are high enough but our achievements are only such as should be expected from *ordinary folks*. Our business is to make people good and good people better. We could never make the claim of being the *Paragon Works*.

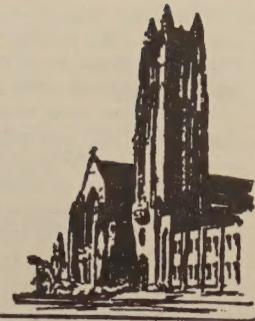
If the foregoing were always remembered most of the aspersions cast upon the church would turn out to be duds. The Church is not for perfect people. Perhaps somewhat decorous, perhaps proper, but not perfect. When we came up for ordination, we were frightened by the question the Bishop was going to ask, "Are you going on to perfection?" We asked our friend and mentor, the late Dr. Tipple, of Drew Seminary, to give us the right answer. He said, "Say, 'I hope so.'" We have been hoping ever since!

The church is the place in which people want to be better. The heartening message from the pulpit is that there is room for improvement. We are a stumbling people, but we are stumbling in the right direction. The stumble is *up not down*. "Not that we have already attained, but we press on!"

The church is not selective, like some club or lodge. It invites all sorts and conditions of folks. It is the church of the Publican not the Pharisee. The Pharisee today is more apt to be found outside the church. It is he who draws himself up and thanks God that he is "not like other people, especially church members. And so doing he forgets the genius and mission of the Christian Church.

Whittakers, North Carolina

THE CHURCH AT WORK



GO QUICKLY

Organ: "Cristo Trionfante" --Yon.

Invocation: "Seek ye the Lord, while He may be found. Call ye upon Him while He is near."

Hymn: "Come ye Faithful, Raise the strain."

Psalm: 40, responsively.

Hymn: "Jesus, Thou Joy of Loving hearts."

Scripture: Isa. 33: 20-22, Matt. 28:1-20, John 19:41-42; 20:1-14.

Hymn: "Jerusalem, The Golden..."

Pastor: "Go quickly, and tell his dis-

iples that he is risen from the dead."

The faithful watchers at the sepulchre in

the garden were the ones first to hear the

voice of the risen Christ! He called them

by name, thus they knew Him, we are told

of the scene in the garden on that first

resurrection morning in simple words, as

most great and vital things come into our

lives. While the women in the garden were

trying to understand the miracle that had

come to pass, the angel bade them to "go

quickly, and tell his disciples that he is

risen from the dead." The greatest news

ever to be known on earth was imparted to

those who waited in the garden where Je-

sus had been laid; they were told to "go

quickly, and tell it" to others waiting for

it. This is still our task today! The Word

of Eternal Life is not something that we

can keep to ourselves; it is something

that must be shared with all men. God is

the father of all men; Life in Christ is for

all men.

Hymn: "Alleluia! Alleluia!"

Prayer: (For dedication to the greatest

privilege offered to man, to spread the

words of life among all people, in our own

neighborhood, our villages, town, cities,

and to all lands.)

Hymn: "The Day of Resurrection!"

Benediction.

Organ: "The Strife is O'er!"—Luard-Selby.

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THE DAY CHRIST DIED

A book of major religious significance by Jim Bishop, on the above title, is to appear in McCall's Magazine, beginning with the March issue.

"QUITTING"

"The one unpardonable sin of *all sins* is any form of quitting," said Dr. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, Michigan, speaking to a Lenten audience in Asbury Delaware Methodist Church, Buffalo, N. Y., and sponsored by United Methodism of the Buffalo area.

"There is no such thing as tragedy to him who won't give up," said Dr. Crane to an audience of 800 persons. "A joyous life is one where we have refused to capitulate, surrender or quit and have risen with new determination to go on, *DESPITE ADVERSITY!*

Dr. Crane listed four keys to life: A determination *not to quit*, a willingness to come to grips with experience, the ability to derive character from experience, and the realization that we all belong to *one great human family.*"

"Nothing is so appallingly awful," he said, "as to come to the latter days of one's existence on this earth with the dreadful realization that one has never really lived—deeply, dangerously, deliriously, divinely!"

"Timorous safety seekers... cheat themselves of life itself," he said, and added, "Never to come to grips with the devil in a REAL struggle is never to have lived."

"It is more than experience we want," he observed, "the supreme objective of life is to ascend from the brute to the spirit, by building character out of experience."

FAMILY - LIFE STUDY

The Presbyterian Church is conducting a "grass roots" family survey which could revolutionize Protestant adult-education programs in the United States. (*Atlantic-City, Mar. 9, 1957 A.P.*)

The survey, which will place the middle income Presbyterian family under scrutiny, is now in its seventh month but will take at least 3-more years to complete.

The Rev. H. C. Wynn and the Rev. Dr. Roy Fairchild, both of Philadelphia, are in charge of the project as heads of the family education research.

"In 1960," Dr. Fairchild said, "We hope to be able to come up with a picture of Presbyterian family life and its dilemma. This will be used as a basis of parent education employing new techniques and with a broader philosophy than that now used."

The Rev. Mr. Wynn said the church is anxious to see if there "are any differences in living-patterns between Presbyterians and other denominations."

REPORT ON "SELF STUDY"

A 3-year appraisal entitled "The Buffalo Self-Study," in which 134 member agencies of the Council of Social Agencies participated, will be discussed by the executive secretary, John F. Hickey, at a meeting of the Council of Churches Program Board, following a meeting of the Council Program Board with the County Planning Board, when members of both groups will discuss the "effect of newly-built expressways on churches."

GREAT TRUTH

There is a beautiful story in the first book of Kings, chapter 17, which tells how the prophet Elijah, upon the command of the Lord, sought out a widow in the town of Zarepath and asked that she give him a morsel of bread. But the woman declared that she and her son were starving with only a handful of meal in a barrel, "and a little oil in a cruse." Elijah declared to her, however, that the barrel of meal would not waste nor the cruse of oil fail for many months to come. And it

turned out precisely as Elijah declared it would.

We have here not only a miraculous occurrence but a beautiful symbolic setting forth of a great truth. What we *HAVE* always proves enough, if we maintain -- our faith in God and use what we have under the guidance of *His Spirit!* Many a person has found the principle of the meal and oil which proved sufficient demonstrated over and over again in the events of life. We have felt that we were near to ruin. There was nothing left to live for. We were deserted and helpless. And lo, the little we had proved sufficient. The handful of meal and the little cruse of oil did not fail until we were all fully served.

SERMON SONNETS

A 34-page booklet of "Sermon Sonnets", each with a suitable Scripture Text, may be ordered by writing to the author, The Rev. Henry C. Spear, 128 Church Street, Hartford, Wisconsin, Pastor of the Methodist Church. Inclose \$1 with your order.

THE TAPE RECORDER IN THE PROTESTANT CHURCH

A new pocket-size handbook of uses for the tape recorder in the protestant church has been announced by Minnesota Mining and Manufacturing Company, "a handbook of tested uses" to assist in finding

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LEGISLATIVE UNIT PLANS 30 BILLS ON PROBLEMS of the AGED

ALBANY, Dec., 1956 (AP) The Joint Legislative Committee on Problems of the Aging unveiled a 30-bill program for 1957-

including a measure its chairman said lifts "the dark curtain put over welfare spending."

Sen. Thomas C. Desmond, Republican of Newburgh, said his committee would seek, among other things, a law that would compel the state and local welfare departments to make more information public. Other proposed bills would:

1. Establish a statewide handcraft and business service to help older people develop their own small businesses.
2. Create a special unit to break down prejudices against the hiring of older workers.
3. Require cities that participate in urban development programs to provide 'specialy-designed housing facilities for the aged.'
4. Prohibit employers from stating "discriminatory age barriers" in job openings."
5. Establish a gerontological research institute in the state university and lift the compulsory retirement age of 65 for the state university's faculty members.

50,000 Leaflets Going Out To Schools Give New Meaning To Slang Phrase

TRYING to counter the popular meaning of the word "chicken" as synonymous with *coward*, the Buffalo, N. Y., Youth Board soon will start distributing 50,000 copies of a leaflet, "Who's Chicken?"

Printed in co-operation with the Buffalo Federation of Labor, the leaflet tries to point out that it takes more courage to say "No" than to do something that is often against the law, in response to the *taunt* of "chicken."

The leaflet is to be distributed to the upper elementary and lower high school grades in all public, parochial and private schools in the city. The leaflet states:

"Who's chicken?

"We are--all of us, who know what is *right to do*—and are *afraid* to be guided by our own conscience.

"We, who are capable of thinking and *know the rules* of fair play, are chicken if we haven't *backbone* enough to say we stand for what is *right and honest*.

"All of us, who respect our parents' wishes, are chicken if we are *afraid* to *admit this respect* to our friends.

"All of us are chicken if we can be persuaded to *break a law*.

"We are chicken if *afraid* to live by the *Golden Rule*.

"We are chicken if *afraid* to *defy* the *unlawful*.

"It takes more *courage* to be *honest*,

truthful and respectful towards others, than to go along with a *lawless group*.

"Have we got the courage to *stand up for what is right*? or are we *chicken*?"

11-YEAR OLD SCHOOL BOY STARTS FARM MUSEUM

The United Press reports from Bedminster, N. J., Febr. 6, 1957, that Thomas I. Nevius Westervelt, 11, a descendant of the founder of the 182-year-old Nevius farm has collected, catalogued and placed on display more than 100 early farm implements in a barn museum, recently opened to the public.

All proceeds from the nominal admission charge go to the Bedminster chapter of the American Red Cross.

The museum is patterned after the National Farm Museum at Cooperstown, N. Y., which Tommy visited with his family last summer. Its exhibits include a wooden harrow, dating back to 1775, an 1875 butter churn, a wooden corncutter and tools believed to have been used in constructing the original farm buildings in 1774.

The property, whose original buildings still stand, is no longer farmed but is occupied by Tommy's grandmother, Mrs. A. Layton Nevius, and Tommy and his parents live next door.

Here is a lad who should serve as a pattern for the many parents and juveniles who believe the only use for youthful energies and imagination is mischief and trouble-making from breaking windows, stealing cars, and coin purses from defenseless women, and burden local communities with police, and court costs, probation or reform-schools.

Eleven year old Thomas Westervelt might well be looked upon as a normal pattern for the use of teen-age ingenuity and energy to replace the trend toward the opposite and silly waste of energies, imagination, and good name, with the aftermath of sorrow, regrets, expense, remorse, and being labelled for life as an outcast and failure. Few of our children lack brains and ingenuity; why not use our energies and theirs to build up their talents, by pointing the way!

A CHILD

When God created the child, He sent it to a home, saying, "Nourish and bring up the child for Me." He sent it to the church, saying, "Teach it My love and my laws." He sent it to the community saying, "Deal tenderly with it, and it will bless thee." He sent it to the nation saying, "Be good to the child for it is thy greatest asset, and thy future hope." *H. H. Ritter-Pusch, Lansdowne, Pa.*

RELIGIOUS BOOM CENTERS IN TOWNS, SUBURBAN AREAS

AMERICA'S "church boom" is heavily concentrated in suburbs and in small towns, religious leaders reported, according to a UP report from Washington, D. C., Jan. 25, 1957.

They reported that while over-all U. S. church enrollment has been soaring to a record of more than 100,000,000, churches in rural areas and in downtown sections of big cities--the two extremes of population density--have been losing members steadily.

The uneven impact of the back-to-church movement is now under close-and-serious study, by officials of major denominations. Here are some of the facts they have established:

Most of the thousands of new churches built since World War II have gone up in suburban areas. Even so, the typical suburban church has an overflowing congregation and is casting about for more space.

During the same period, rural churches have been closing at a rate of a 1000 a year. Many of those still open are struggling for survival with sharply-reduced membership and budgets.

Protestant churches, particularly, are disappearing from the "inner city" at what the National Council of Churches is said to call "an alarming rate."

For example, only two major Protestant churches survive in downtown St. Louis, three in Cleveland's inner city.

EMULATE CHRIST!

Ministers should strive to "be the kind of Person Christ would be in these modern-times," but their congregations should also recognize them as "being human," a panel agreed.

The panel, made up of ministers and laymen, featured a meeting of the Disciples Union of Western N.Y., Cleveland Heights,--Christian Church, Cheektowaga, New York.

GROW OLDER YOUTHFULLY

Famous people are often asked what "keeps them so young?" With many the secret seems to be that they don't always act their age.

People like Sir Winston Churchill, U. S. architect Frank Lloyd Wright, are all young.

old men --because each has kept alive in himself a small boy's sense of FUN!

The late Justice Holmes, who quipped, "Oh, to be 70 again!" had the same quality. So did gentle Albert Einstein, father of the atom-age.

The adult who feels he is wasting time unless he is always thinking *big thoughts* or doing important deeds, murders the spirit of childhood in him; the child he once was and must some-how keep *alive*, if he is not to turn *forever OLD!*

If you let the delight of childhood die within you, you begin to wither too!

And what does *delight of childhood* mean? It means enjoying doing things, not because they are important, because they are FUN!

'Railroad King'

Celebrities often relax in pursuits that seem *childish* to the *worldly dull*. The smarter the celebrity, the more likely he is to be able to *forget his own importance now and then*, to relive the pleasure of *being like a KID!*

Film actor Yul Brynner, star of "The King and I," in his spare time at home, spends hours building and operating model railroads.

The portly Aga Khan, world-famous for his racing stable, and his leadership of millions of followers of a Moslem sect, has one favorite pastime--flying KITES!

King Gustave of Sweden escapes from his royal worries by building castles with toy mechanical set.

The late Mr. Woodrow Wilson, certainly one of the most serious of U.S. Presidents, collected *funny LIMERICS!*

--Prof. Murdock, in *Melbourne Herald*.

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SERMONS



THE VOICE OF GOD

NORMAN H. SNAITH

TEXT: Gen. 1:3 "And God said..."

ISAIAH the prophet went to King Ahaz and bade him ask for a sign from God. Ahaz refused; he did not want a sign. But Isaiah replied that Ahaz was going to have a sign whether he wanted it or not. The sign was, you remember: "Behold, a virgin shall conceive, and bear a son, and I shall call his name Immanuel" (Isai. 7:14). But why did Ahaz do his best to avoid the sign? It was because he believed, as everybody believed then, that the sign would be effective, that when once the sign had been given, the rest followed inevitably. It would not be simply an illustration in a speech, nor would it be a saying or an incident from which the prophet would proceed to point the moral. It would be the actual beginning of the happening itself. It would be an *effective* sign, a *magic* sign, in the sense in which the word "magic" is used in the study of primitive religion, a sign which belonged so closely to the subsequent action that the two can be classed as one operation. In this sense of immediacy, the signs of the Bible are the initiation in this world of the determined deeds of God. The evident act of God begins with the sign. It is a magic sign.

This is true of the Word of God. When the prophet speaks, it is the Voice of God. He speaks the Word of God, and not his own. If it had been his own word, it would have been no more than a pious hope, a human guess, or at most the considered judgment of a wise, good man. But since it was the Word of God it was therefore an *effective word!* The very speaking of the Word forthwith set in motion irreversibly the veritable

act of God. It was not *going to be*: it was here. "He spoke, and it came to be" Psa. 33:9, RSV. The Voice of God, made to be heard through the prophet, was so immediately active that there was no slightest interval between the saying and the doing. The Word itself is the act. The prophet prefaced what he had to say with the formula; "Thus saith the Lord..." This phrase is not only an impressive opening for the oracle; it is the magic formula which ensures life and actuality to the oracle. As soon as the formula has been uttered, the Divine act is in being. It is in process of being accomplished.

1. *The Creative Voice of God.* "And God said, Let there be light: and there was light." At the instant Voice of God, light forthwith sprang into being. "And God said, Let there be a firmament in the midst of the waters," and immediately there was a cleaving of the waters above from the waters below. It was all "*immediately, if not sooner.*" "The Voice of God is powerful... the Voice of God strippeth the forests bare." Psa. 29. One moment the cedars of Lebanon are rich with luxurious green, the next moment they are stripped bare like the relics of a forest fire -- stark naked, desolate. So effective is the Voice of God that Psalmists and Prophets speak of the Word of God almost as if the Word itself were a *living, active agent of God!* "He sendeth his word, and healeth them, and delivereth them from their destructions." Psa. 107:20. Similarly the absolute-effectiveness of the Word of God is likened in Isa. 55:11 to the inevitable and regular course of Nature, the processes of growth and the remorseless cycle of the seasons: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

2. *The Redemptive Voice of God.* It has often been pointed out that the beginning of the Gospel according to St. John is closely linked in phraseology with the beginning of Genesis. This applies not only to the initial phrase "In the beginning," but also

to the idea of the Word of God. The link is closer than is generally realized. It includes the idea of light. Jesus is the Word of God. Scholars mostly think here in terms of the Greek Logos (Word), that indwelling reason which holds the world together and in which all things cohere, the rational principle of the universe, that essence which makes man one with the world and at the same time in some sense kin with God. All this is doubtless true, but if we remember the close association with the first chapter of Genesis, we can see that the Evangelist is saying more than ever the Greeks could say. He is speaking of the direct and immediate action of God. Just as in the beginning of creation God spake and forthwith there was light, so now once again God has spoken and has given the Light to men. When the Word became flesh, God was once more taking the first step in a new action, the saving work of the Lord Jesus Christ. At the first beginning, "the first Adam became a living human being"; at the second beginning, "the last Adam became a life-giving spirit." "The first man is of the earth, *earthy*; the second man is of heaven." From Bethlehem through to Calvary there is a Divine necessity, a determined Voice of God that cannot be denied, the Word of God which cannot return to Him void. The word of atonement was spoken; the work of atonement was done. With us, the word and the work are separate. With God the Word and the Work *ONE!* We speak and often do not *ACT*. He speaks and already it is done.

3. *The Elective Voice of God.* Here we speak of the Voice of the Holy Spirit. With St. Paul "called" means "chosen, elected." This is because he was so fully aware in his own experience of the immediate and compelling power of the Voice of God. When once a man hears the Voice of God, his fate is fixed. Henceforth he is God's man, "a chosen vessel" unto God, "the slave of God." He comes to realize as the years pass by, that the choice was God's and not his; and this is in spite of the fact that at the time of his conversion he was conscious mainly that he *himself was choosing*. But the older a man grows in Christian experience, the more he "grows up" in Christ, the more he becomes conscious of the effectiveness of the Voice of God. It is this consciousness of the *effective* Work of the Holy Spirit that is the *real treasure of Christian experience!* "I was an herdsman... and the Lord took me... the Lord said," and Amos had no alternative. And so it always is. God speaks in creation and it is done. God speaks in... Christ and *it is done*. God speaks to a man, and *it is done!*

But is it done? Does the Voice of God come to every man? And if so, why do some

turn back to Him, and so many turn away? It is because men's ears are dulled from hearing, dulled because of sin, because of self, because of pride. And we, who know something of His saving grace, must speak more persistently, act more consistently, so that both by *word* and by *work* men may *listen*, and listening, *bear* the Voice of God, that *will not be denied*.

DOING THE HARD THING

J. ITHEL JONES

TEXT: 2 Tim. 2:8 "Endure hardness, as a good soldier of Jesus Christ."

A LITTLE girl I know has an answer for everything. One day her teacher found that Anne, instead of working hard at her sums, was quite calmly copying the answers from her little friend, Mark. Well, of course, that kind of thing just couldn't go on. And so the teacher asked Anne what she thought she was doing! "Well," retorted Anne, "It's like this, Miss. I'm not very good at sums and Mark is very clumsy at tying shoelaces. So I tie his laces and he lets me copy his sums!"

Fair enough? Well, for grown-ups perhaps that kind of thing is all right. Each of us does the job he is best able to do. What would happen, for instance, if I tried to make my own shoes instead of getting them from experienced shoemakers? What if I started tinkering with my wireless when it goes wrong, instead of calling in an electrician? And suppose every time I wanted to light a fire I had to go down the mine and dig for coal?

No; we leave these special jobs to the people who are trained to do them and we get on with our own job. In this way we all fit into the picture of life.

That is the secret of the Church, St. Paul tells us. He calls the Church the body of Christ. And as the body has many parts--members, as he calls them, each one doing its own job--the eye doing the seeing, the ear the hearing, the nose the smelling, and so on, so it is with the Church. Each member does what God has put him there to do. In that case it's each man to his job.

All the same, Anne was wrong. When we are children we need to get down to doing the things we may not like to do, and things we are not good at, and need to learn. It puts toughness into our character. And no man can be a Christian in a world like this without some of that toughness, or stamina. For

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we are all called upon to *endure hardness* as good soldiers of Jesus Christ. So Anne had better get down to her sums and Mark to his shoelaces.

The Expository Times

CONVICT - ARTIST DYING OF CANCER, GIVEN PAROLE

SANTA FE, N.M.(INS)—reported in December "Ralph DuBose Pekor, 55, longtime prison inmate who gained fame as a painter of a smiling Christ, was released by special parole. Pekor, who is suffering from cancer and has only a few months to live, and had his first Christmas as a free man in 20 years.

The convict-artist became famous while a prisoner in Florida State Prison. The picture became popular with fellow prisoners and people "on the outside." Thousands of reproductions are still being sold.

Pekor escaped from a New Mexico hospital while serving out a life term there. He was arrested later in Florida for passing a bad check. He was finally returned to New Mexico to serve out the remainder of his life sentence as an habitual criminal. Pekor's trouble, said his lawyer, H. J. Guthmann, "can be traced back to the bottle."

The noblest question in the world is,
What good may I do in it?

HAVE you ever wondered how our low-browed ancestors managed to live in a world without fire? How the poor creatures must have shivered in their cold, damp caves! How they must have dreaded the dark nights, with no light to guide their feet. It's little wonder that Nature provided them with coats of shaggy hair to protect them from the cold. The only wonder is that any of them grew to maturity to become your ancestors and mine.

Fortunately for Neanderthal man, before the ice sheet came down, one of the most important events in history took place. Men learned how to tame and use fire. Before they had eaten their food hot, bloody and uncooked, just where they killed it. Men had, of course, seen fire. They had felt its warmth and its terrible heat, and like the wilder animals of the forest, had fled from it in terror. Then some brave, heroic soul ventured to tame the monster by feeding it wood, and so compelled it to do his bidding.

With the taming of fire, the home was made possible. The group no longer wandered in search of food, eating it where it was killed. Soon the women became the fire-keepers and homemakers, while men were hunters. (*You see, ladies, how long ago men decreed that "woman's place is in the home?"*) To allow the fire to go out was a serious offence, because they had no way of re-kindling the flame. The task of keeping the fire going probably very early fell to the lot of the older girls, with death as the penalty of letting it go out. St. Paul found this prehistoric custom still persisting in Rome, where the white-robed Vestal Virgins were *Keepers of the Sacred Flame!*

Like the Vestal Virgins of ancient Rome, *Mothers are Keepers of the Sacred Flame. When God made Eve to be an helpmeet to Adam (Gen. 2), He commanded them to "be fruitful and multiply and replenish the earth."* Thus Eve, "The Mother of all living," was given her great mission in life.

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1717—Two Hundred Forty Years—1957

Women may take over the job of running all-dozers or steam shovels, they may become mechanics, welders, truck-drivers, or doctors; but they cannot alter the obvious fact that their God-given mission is to bear strong sons and robust daughters, and to train them in the ways of righteousness and peace. When God created man, male and female, He set a pattern of mutual creativity, and to woman He gave the more difficult part of the task of keeping the *sacred Flame of Life!*

For the miracle of conception is symbolic of the prehistoric beginning of life on earth, when the one-celled protozoa sprang up in the shallow waters of the sea. At the moment of conception, two microscopic cells unite, and the tiny spark of life grows and develops through all the early stages of life, from the tadpole to the perfectly formed infant that eventually comes from darkness into the light of this world. Nobody knows just when the Spirit of God is breathed into the tiny mite, but we feel sure the miracle has already taken place by the time the infant greets the unfriendly world with his lusty cry of protest. Who can explain this miracle? All we know is that God is again breathing into

a brand-new man "the breath of life," and he is becoming a "*living soul!*"

This wee soul, housed in a material body, looks to his mother to supply all his needs. Crying when hungry, eating often, sleeping twenty hours a day, he seems as physical as any new-born animal of the fields. But when he opens his clear, blue eyes, you see that he has but recently left that mysterious realm where God keeps infant souls, ready for delivery to Planet Earth.

As the baby develops, the mother becomes, increasingly aware, of his spiritual needs. The love which his mother lavishes upon him is but a reflection of God's love, "for God is love, . . . and he who loves is born of God." (1 John 4:7, RSV) And from his mother the child learns that God loves him, too. He lives to learn he must bow down, and worship his Creator-God. He learns to talk with God, and keeps on trying to -- "think God's thoughts after Him." From his mother's example he realizes that hate is a virulent poison which soon eats out the heart and vitality of the hater. In short, he learns to live in *two worlds*, the seen and the unseen. And through struggle and trial, he comes to realize, with Paul, that

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"the things which are seen are temporal, but the *things which are unseen are eternal.*" (11 Cor.4:18) Only then is he able to accept responsibility and to assume his fair share of the world's work. Only then is he fit to marry and undertake his mission as a *Keeper of the Sacred Flame!*

For Fathers, too, are *Keepers of the Sacred Flame.* Fathers lose so much when they leave all the care and training of their wee children to their wives. Fathers lose too much when the pressure of business prevents them from sharing the responsibilities and privileges of parenthood. Often they leave in the morning before the children are awake; they come home just in time to kiss the children good-night. Often they remain *strangers in their own homes.*

Still, they insist, history is on their side. Of course, Neanderthal Man charged the women with the task of firekeeping, home-making and child-care. But times have changed in the past 100,000 years—"Time marches on!" No longer does the man roam the forest in search of food for his family, although some women insist that man retains too many of his primitive, "Roamin'" instincts. Yes, man must still work for a living (or permit his wife to support him in unaccustomed luxury!), but he still finds

time for the things he wants to do. He has his bowling nights, his lodge nights, his nights for fun and frivolity. And then one night as he is bidding his long-suffering wife good-by, he overhears his little daughter praying, "And God, please let Daddy stay home just one night!" And tears scald his eyes as he reproaches himself, "My own vineyard I have not kept!" (Sol.1:6, rvs)

Time passes swiftly, so swiftly! That cuddly, chubby little child of yours will be a man tomorrow. Shall he grow up a stranger to a father's love and guidance? And what assurance have you that he will be alive tomorrow? For all your fervent prayers, he may fall a victim of cancer, or of leukemia, or die in a traffic accident tomorrow. Then, like David of old, your prayerful sobs will rise to Heaven too late, "O my son, Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

All Men and Women are *Keepers of the Sacred Flame!* You know the old maxim, "Let conscience be your guide?" That is a good rule, *only* if your conscience has been properly trained. "Conscience," the dictionary informs us, "is self-knowledge or self-judgment, the ability to discern the right or wrong of any action or thought." Isaiah has a good definition of the well-trained conscience, "And your ears shall hear a voice behind you, saying, 'This is the way; walk ye in it'" (Isa.30:21) But the Voice Behind You is a safe guide, only when you turn your life over to God and let Him run it. In daily communion with God, you discover what is His will for you. Then will you safely follow your conscience, for you will recognize it as the Voice of God. To change the metaphor a bit, was it not George Washington who wrote in his copy-book, "Labor to keep alive in your heart that little spark of celestial fire called conscience."

One of my favorite comic-strips is "Priscilla's Pop." Priscilla and her wee winged Conscience have many a pitched battle. She tiptoes into the kitchen to sneak a bit of cake still warm from the oven, but Conscience warns her, "You'll be punished if you do it." Childish as it may seem, that is a Parable of life. All human life is a halting between two opinions, a struggle to make the wiser of two or more decisions.

And constantly we face the danger of making no decision at all, just staying in the same old rut. Shall you give up your present job and take another which offers less money but more chance to serve God and your fellowman? Shall you seize the



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chance to humiliate an enemy and even up an old score? Shall you sacrifice a few hours of precious leisure to sing in the choir, or teach a Sunday School class, or go to visit your sick friend? Shall you mortgage the present to make the future more secure? Whatever decision you may be facing, lay it before God, then listen to the Voice Behind you, saying, "This is the way..."

Now, prehistoric man faced no such dilemmas. Whatever he did was right in his own eyes, he made no attempt to justify his actions. In a fit of jealous rage, Cain murdered his brother and felt no remorse when God accused him of the deed. He felt sorrow only for himself, because he was sentenced to bear the brand of a murderer all the rest of his life. A man is always punished, until he learns that he is his brother's Keeper.

No one knows just when God placed in man's breast "that little spark of celestial fire called Conscience." But it seems safe to surmise that it happened soon after our unnamed, heroic ancestor tamed fire, and men settled down to build homes and communities. Families moved out of caves into tents and crude huts. Ever larger groups of people were obliged to learn how to live together. Through trial and error, they learned respect for the rights of others, with death as the penalty for failure to learn. Thus, only the teachable survived to propagate the race!

"Blessed are the teachable, for they shall inherit the earth." In the fullness of time, Jesus was born in a remote Judean village; He lived in Nazareth, where He helped His father in the carpenter shop. He learned to make smooth yokes that would not chafe the necks of the oxen. He roamed the blue Galilean hills at dusk and watched the moonlight dancing on the waters of the Lake. He grew to manhood with a gnawing rest-

lessness in his heart, that drove Him to follow the crowds far into the desert, seeking a fiery preacher whose fame had spread abroad.

There on the banks of the Jordan He found John the Baptizer. Strangely like a prophet of old was he, in his coat of camel's hair and belt of leather. Gaunt from his diet of locust and wild honey, his unkempt hair, his stern voice rose and fell and boomed like the mighty North Wind, "Repent ye! for the Kingdom of God is near!"

Espying Jesus in the crowd, John's voice ceased, abashed by the Presence of One greater than he. Reluctant because of his own unworthiness, he baptized his famous cousin. At once the Spirit of God descended upon Jesus, and a Voice from Heaven resounded, "This is My beloved Son. Hear ye Him!"

Straightway He rose from the waters to become the Conscience of His countrymen and of all the nations of the world, for all ages. Nailed to a cross by wicked and fearful men, He prayed, "Father, forgive them, for they know not what they do!"

Truly He was the Keeper of the Sacred Flame of Conscience.

And when from the cross He cried, "It is finished!" He passed the torch to you and me. "Carry on the work which I have begun," He said. "Work with God to redeem His people from sin and destruction. Be ye keepers of the Sacred Flame!"

"Man comes a pilgrim of the Universe,
Out of the mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted on the void.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed -----
Worlds sleeping yet in some new Dream of God!"

-Markham

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WO boys were talking. One mentioned the devil. The larger of the two reprimanded his companion.

"There ain't no devil."

"There is too."

"You're a dope. Everybody knows that there ain't no such person."

"But I know there's a devil."

"I suppose you know there's a Santa Claus too."

"Ah, I know that Santa Claus is my mommy and daddy."

"Yea," retorted the older boy, "so is the devil."

Adults often think of children as little devils. To the child, however, it is the adulthood from whom the devils arise. Parents aren't exactly devils. Neither are children though. The child is the image of his teachers. Juvenile delinquency is, thus, a product of adult behavior as much as it is that of the child.

A child's character is curved by his parents and will grow—

AS THE TWIG IS BENT

ROBERT T. RAINES

HE sons and daughters are putty in the hands of their mothers and fathers.

The characteristic nature of the child is a result of the training, or the lack of it, that the individual receives. The Biblical Proverb admonishment is: "Train up a child in the way he should go; and when he is old he will not depart from it."

The Hebrew word used here for "train" is "Chanak." It means literally "to put something in the mouth." The mother must feed the child. There are two kinds of food, the physical and the spiritual. Both are important. Bread is necessary for life. It is not life. More is needed for living than bread supplies. Too many believe the lie of the communist that all food enters the body through the mouth. There are many hungerers that are not concerned with the stomach. Few proverbs could be more erroneous than the one that would have us believe it is better to be fed than taught.

There are few mothers that fail to supply the stomach's cry of their children. Most strive to satiate the child's need for milk, green and yellow vegetables, meats and the other nutriments. These foods are essential for a healthy body. Improper foods affect the bodily health. The physical symp-

toms are obesity or tenuity. The extent and nature depends upon the nutrition intake.

There are also hungers of the mind to be sated. The mental symptoms are far more tell-tale. Delinquency, dipsomania, narcotics addiction, vandalism, and the many crimes perpetrated upon society are usually simply the plebeian, yet infelicitous, efforts of the puerile to find love, affection, and a sense of security in a world the imagine hostile toward them. The child who is unnecessarily subjected to unpleasant and domineering parental discipline will naturally rebel against this authority, and any authority. A child is like any human being. He wants a feeling of security, love, personal recognition, encouragement, and *lastly* food and shelter.

An article, "What Makes a Woman Happy?" appeared in WHY, "the magazine of popular psychology." According to their findings the largest source of her happiness was not eating, which was only 5%, but loving and being loved. This constituted almost a quarter of her happiness. This same hunger is found even more pronounced in the world of the child, since he is more directly dependent upon love in order to *live* than any adult.

Many books on child psychology are now available. Most of them are very helpful, I

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ind. "A Manual of First Aid for Mental-
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well supplied with excellent books from
which to choose. If, however, you are emo-
tionally mature and happily married there
married there will be few problems for your
child which will not solve themselves in a
short while.

The greatest problem any child has is
selfishness--not his own, but that of one
or both of his parents. Many husbands and
wives lack mature minds. Of the many child-
ish antics of "adults" let's examine just
two. First, it is immature to be inconsid-
erate of the rights and feelings of another.
A child receives gifts from others. He has
no idea how much it cost the *giver*! He gave
nothing in return. He is, therefore, not real-
ly grateful. Perhaps the most common com-
plaint among married couples is that one
is too selfish, thoughtless, and the other
one feels he is being *taken for granted*!
Children are naturally selfish until taught
otherwise. An adult is altruistic. Second-
ly, it is the nature of a child to live in a
DREAM WORLD at times. Adults face real-
ity. Many individuals over 21 refuse to ac-
cept things as *they are; they day-dream*,
ignore facts, rationalize and do anything
to AVOID REALITY! Their world is not
what it actually is, but what they think it
should be. This *illusion* is more pleasant
than the real conditions. "If only things
were different, a different wife, another
home, a better job, more schooling,--then
there would be nothing to keep me from be-
ing happy!"--so they muse. These are
not the musings of a well-adjusted person,
but the *wishful thinking of a childlike mind!*

This is the imaginary world of the child.
There are fairy god-mothers, to grant all
wishes. The mature parent will recognize
his own shortcomings. No attempt will be
made to *evade them* or *explain them away*.
This is the person to set an example for
a child to follow.

For the child an example *must be set!*
Children are incessant imitators. If you are
calm, your child will be calm. You want
your child to read a book of Bible stories.
Do not try to nag him into it. You cannot
bribe him. Instead, *simply read them your-*



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self! Let him see you doing it! He will want to join you. Permit him! Read them to him. Encourage him to read the stories to you. Later discuss them with him. Ask his opinion. Compare them to his life. When he read the tale of the inseparable friendship of David and Jonathan, did it remind him of any of his friends? A French proverb that many parents should remind themselves of daily, cautions: "Children have more need of models than critics."

What kind of model are you? Do not expect your child to do anything you do not do. Do not anticipate him not doing what you do. In the atmosphere of a loving father and mother, the child will know few difficulties. A child that can love and trust both parents and know his love is returned, will be happy. Happy children are rarely anything but *GOOD* ones.

Parents are not devils! Children are not devils! What the mother and father are, the children will be. The parents want to be loved, to feel secure, and possess a healthy mind and body. So does the child.

A BETTER RESURRECTION

TEXT: Hebr. 11:35 Not accepting their deliverance, that they might obtain a better resurrection.

They preferred a glorious death to an inglorious life; they chose death in the mighty cause rather than life with a mean compromise. They had no desire for life, robbed of its crown. These men chose death with a spiritual crown, rather than life with the knowledge of having betrayed the One who came, walked with them and among them, taught them and gave *His life for them* through Love. They chose death with Christ's flag flying; they knew they would one day arise from the grave with His flag still flying. Here were men who did not want life "at any price." They wanted life, linked with knowledge of His love and devotion to that which He taught to all men!

The disciple of Jesus is always beset by temptation, -- temptation to bargain for an easier way, an easier answer. Yet, through *His* grace, it is possible to withstand the temptation of the hour to choose an easy course, a simple way to *ease and wealth, or position of authority*. We are shown how we can avoid contact with reality; we are lured to avenues, where we may escape the sights of want, back streets, uncared-for children, outcasts, and the wrecks sodden with liquor. Yes, we are led to believe we can escape facts through easy insurance against the terrors of

the day. Some believe it! There is a simple way out, of course; just *numb* yourself to the *needs all about you, and for you they do not exist*. However, in order to remain numb to the facts about us, we must rely upon something more than imagination, such as drugs, liquor, or the like.

How is this different from death, and death without gain or purpose. Choosing the right way, *in and through Jesus Christ*, may bring death in its wake, but the death in Him will glow with His promise of *everlasting life*!

THE LIVING CHRIST INSIDE

A missionary in South Africa told the Christ-story to two little Zulu boys. Later, one repeated to his mistress what he had heard, saying, "Oh, there was a wonderful Man, and the people were very unkind to Him, and He died and went up to heaven; but He came down again, and He was like a little child in people's hearts."

Then the mistress asked, "Well, what did you do?" Replied the little boy with shining face, "I opened my heart, and let the little Babe Christ come in; and He came in and my heart *closed over* Him, and He is *inside there now*."

Later, he went back to his people, that little heathen boy, and he was cruelly treated by them, because of his love for Jesus. They tried to get the idea of the Christ-Child out of his head, but they did not win. He kept saying, "He is inside, and you cannot get Him out and you must be very careful not to hurt Him." The best way to be sure of the presence, the resurrection, and the return of Jesus to his heavenly home is to have Him in our hearts. Then we know that He is with us, and *alive in us*.

JUST SHAKING HANDS

In War Cry, Mrs. Ballington Booth related the story about her little boy then four years of age. There was a cartoon picturing a boat in the midst of the sea. All around the boat were struggling, gasping, sinking men and women, the drowning. In the rear of the boat was General Booth reaching out his hand to the drowning. The little boy looked at the picture steadily. At last he said, "Mamma, what is my Grandpa doing? Is he trying to get people into the boat, or is he just shaking hands with them?" Genuine Christianity must go beyond the point of merely *shaking hands*. There are *in*sistent calls to *serve the Lord!*

BOOKS

IDE'S WAY With MAN, Variations on the Theme Providence, Roger Hazelton, Abingdon, 202-p., 00

This book points conclusively to the fact that God is at work in His world. The author maintains that part of the reason why we often fail to heed this and feel that we have been abandoned to our own inadequate resources is that God moves in deeper realms than oftentimes our inadequate, placid, and merely comforting beliefs allow us to probe.

One of the finest chapters in the book, illustrating his thesis, is the chapter on prayer, "A Prayer-Hearing God." The author says that man can serve God's purpose insofar as man remains open upwards to Him. This involves more than the conventional type of prayer for "it is not prayer which moves the world but God whose will and way are sought by means of prayer."

Prayer is *nothing* without the living fact that what we need, God has to give.

This does not mean that we will always get what we ask for. God makes no such guarantee. In and of itself, the author says, prayer is a deed of hope. It means patient-waiting for the Lord; that Christian hope is both a possession and a promise. It is like owning a home that is mortgaged. The use is ours when we move into it, but such payment is in anticipation of real ownership later on. So prayer is an investment in future ownership of all that is real—the power of God, all the while appropriating parts of that power for present needs.

In like manner the author treats the matter of destiny, fate, freedom of choice, the tragic events of life, etc.

This is a book, which as the jacket indicates, is "a profound, eloquent study of providence relevant to every reader whose faith in God has been challenged by the historical events of our time."

--Robert H. Emmons

HELPING FAMILIES Through The CHURCH Symposium on family life education, edited by Dr. Oscar E. Feucht, Concordia, 344p. \$3.50

Here is a very helpful tool for the church, one that you would expect from a denomination that produces the fine TV Program, "This Is the Life." The book deals with the Christian family, the American family in need, the church and family guidance, helping families and counseling families

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through the church program, and materials for family life education. This last section contains some very fine suggestions for building a church program fitted to the needs of a particular congregation. Particularly helpful is the "Congregational Family Profile Form." There is a check list for the family on whether it is really a Christian family. There is a suggested program for a parent-teacher group, suggestions on how to teach the family that is

is non-church related; pre-marital counseling guide for pastors, a bibliography on Christian family-life materials. One helpful chapter is on "A Parish Family Life Program." It is a blueprint which could serve as a guide for any church in setting up a comprehensive program to meet the needs of parish families. This is a book long overdue in its field, which should help all ministers who avail themselves of it.

--Robert H. Emmons

CHRIST and YOUR JOB
By Alfred P. Klausler, Concordia, 145-p.
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MEETING LIFE on HIGHER LEVELS. A Guide for Christian Growth, by Hunter Beckelhymer, Abingdon. 94p. \$1.75

Devotional messages by the pastor of Hiram Christian Church (Disciples of Christ) Hiram, Ohio, and takes its chapter headings and thoughts from Paul's great statement in Phil. 3:13-14, on Christian life as one of growth, designed to help one to grow, develop, ascend, as the title suggests. It is a simple appeal that "one can ascend to the heights in life if one will accept oneself, his environment and limitations as well as capabilities; then channel life in one direction toward achieving the kingdom of God; forget what lies behind, except values inherent in having lived the experiences; then looking ahead.

This is a fine devotional book, written simply and with thought that here is something achievable by all who will attempt it.

--Robert H. Emmons

TO MY SON. Faith at OUR HOUSE.
by Dale Evans Rogers, Revell, 142p. \$2

A book made up of a series of letters, written to her son, Tom. Those who have read this author's books, "Angel Unaware" and "My Spiritual Diary" will wish to read and study this book to be released in early April, this year.

LITTLE VISITS with GOD, Dr. A. H. Jahnsmann and Dr. Martin Simon, Concordia, 287p. \$3.00.

Here is an excellent devotional book for families with young children. The book contains 200 simple readings for family devotion. A story, questions about the story under the heading "Let's talk about this." Then related bible passage to be read by older children and grownups; each concludes with prayer.

It is a bit difficult to decide how young one might be and comprehend these readings, but one gets the feeling that even if one "small-fry" just lies and looks off into space, as the cover jacket depicts, here are "eternal truths" that are bound to sink in and be filed for future understanding and use. These devotions are "dipped right out of life" and most important, content richly Christian on varied subjects as "The fun of being kind"; "God wants us to be thankful"; "Where sins come from"; "How old is God", etc.

--Robert H. Emmons

LUTHER'S WORKS, Volume 21 (The Sermon on the Mount and the Magnificat) - Concordia Pub. House, 383-p. \$4.50

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The blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence and example, that roll away from him beyond his ken. -Beecher

GENERAL

ged	38
essings	33
ook Reviews	51
hild Training	48
death	34
amily Life	38
arm Museum	39
rowing Older	40
ush-a-Phone	38
llustrations	50
utting, <i>Crane</i>	37
recreation	36
esurrection	37
elf Study	38
ermons	41
ang Phrase	39
ape Recorder	38
acation School	37
ong Number	36

ARTICLES

essings, Benson	33
death, Krutza	34
recreation	36
ong Number	36
SERMONS	36
hild Training, <i>Raines</i>	48
ard Things, <i>Jones</i>	42
acred Flame, <i>Urb</i>	44
oice of God, <i>Snaith</i>	41

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33	Easter Service	37
51	Family Life Study	38
48	Farm Museum	39
34	Good Friday, <i>Bishop</i>	37
38	Great Truth	38
39	Hush-a-Phone	38
40	Problems of Aged	38
38	Quitting	37
50	Self Study	38
37	Sermon Sonnets	38
36	Slang Phrase	39
37	Tape Recorder	38
38	Vacation School	37

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I - Illustrations
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33	Gen. 1:3 (S)	41
34	Isa. 30:21 (S)	46
36	Isa. 33:20	37
36	Matt. 28:1-20	37
36	John 19:41	37
48	2 Cor. 4:18 (S)	46
42	2 Tim. 2:8 (S)	42
44	1 John 4:7 (S)	4T

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